

CHRISTIAN AND MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

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INDIAN TRIBES OF VENEZUELA

At this time when Venezuela is in the public eye on account of political troubles through which the republic is passing, all accurate information about it is very timely and interesting. A valuable sketch of the country and people will appear in the February number of *Living Truths*. Meanwhile, we are glad to publish the following article which

neglected millions of the Indian race:

He begins by giving the names of the principal tribes, for it would be impossible to enumerate them all. They are the Maquiritares, the Vanivos, the Puinabos, the Gualirbos, the Piaroas, the Macos, and the Varis.

The first, the Maquiritares, inhabit all the region of the upper Orinoco to

with each other, so that when a person arrives among them they know already the purpose of his visit and his destination. Immediately another messenger is sent to warn the next village and so they go from village to village.

The second tribe is that of the Vanivos who occupy the region from San Fernando de Atalapa to the river Guai-



INDIAN LIFE IN SOUTH AMERICA

has been given us by one of our missionaries from Signor Conrado Ochoa, a gentleman with Indian blood in his veins, who is now preparing in this country for missionary work among his people in South America, and on whose heart heavily rests the burden of their great need. We trust it will awaken interest, prayer and practical effort on the part of many of our readers for the

British Guiana. They are very proud and enterprising, intrepid travelers, going even to Demerara on business. They return along the sea coast to the Orinoco, which they ascend to their homes in the interior, having spent six months on the journey. They live in small villages which are well organized. There is a postal system by means of which the villages are in complete communication

nia and Yavita. The population is small. They are good laborers.

The third, the Puinabos, are found from the mouth of the Guaynari and the Quirida to Coloribia.

The fourth, the Gualirbos, occupy the country from the mouth of the Meta to Onure a'Maipures on the banks of the Viehada, and the plains between this river and the Meta. The most civilized

part of this tribe have their villages between *cano Vita* and *cano Meseta*, and also in the *Tomo* and the *Tuparro*. The uncivilized members of this tribe are very cruel. They are murderers and horse thieves, and parties of them attack passing vessels. The others are somewhat industrious, but in their business transactions differ from the usual customs of the country.

The fifth tribe, the *Piaroas*, inhabits the *cano* of *Spapao* and other neighboring *canos* to *San Fernando de Atabapo* on the east coast. They are intelligent, honorable in their business, and elegant in their manners, but timid and weak (their food is insects). They are not very industrious.

The sixth tribe, the *Macos*, is found in the country about the source of the *Venturi*. They are of the same family and have the same customs as the *Piaroas*.

The seventh tribe, the *Varis*, occupies from *Baltazar*, *San Carlos*, the villages of the *Casiquiare* to the frontier of *Brazil*. They work as laborers in the river traffic and are intelligent and proud.

Among these natives there is one tribe, called *Guagiribos*, which is completely savage and continually attacks the others. They are white with blue eyes.

All these tribes have different languages and one cannot understand the other. The Indian is apathetic and indifferent, but takes good care of his family. The women help their husbands in their work without neglecting the care of the house. The clothing of the more civilized consists of shirt and pantaloons, or a blouse in place of the shirt, the others use only a loin cloth. They live by hunting and fishing. Most of them cultivate the small fruits. They live under a civil government directed by chiefs or commissaries. Their religion in general is that of the church of Rome which sprinkles a little water over them and calls them Catholics, although they may not profess to be such. They do not have idols, but do not fail to have various religions. There are some who worship the morning star. They have a sentinel in the camp who awakens everybody when the star arises. Then all repeat their prayers and return to their slumbers. Others have a feast, called the feast of the devil, which only men are allowed to attend. If a woman sees it she is killed immediately. Others gather the best fruits of the harvest and offer them to the devil, because they say: "It is necessary to keep the devil contented, for he works evil. This is not necessary with God, for He is good." Others eat only insects, for they say that the larger animals are their ancestors. If a tiger or other wild beast comes to the camp and takes one of them, they make no resistance at all. Their medicines are all of plants. There are some "curers" who go through many ceremonies with branches and their hands. Their usual weapon is the arrow, whose point is poisoned with a liquid called "curare." This liquid is composed of the juice of the *mayaca*, a reed of the family to

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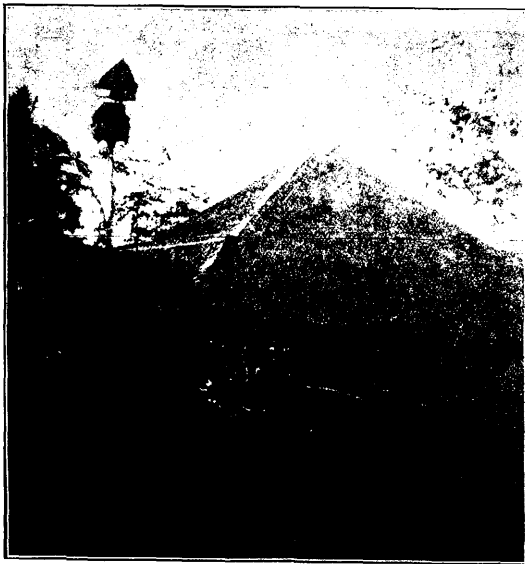
A Native Teacher of Chili

The following letter written somewhat quaintly in broken English, but none the less interesting on that account, is from Signor Wilfried Diner, of La Union, Chili, who has just been received as a missionary of the Christian and Missionary Alliance, under the direction of Rev. Mr. Weiss, our Superintendent in Chili. The friends of our Missionary work will be glad to have this introduction to our earnest and zealous brother:

"Grace be unto you and peace from God our Father and from the Lord Jesus Christ." Please excuse the mistakes I make because I am not very skilful in the English language. I am Swiss by birth.

It is now a long time since I wished to write some to my brethren in Christ, and especially to my co-workers and

givist me salvation I will give all my life and all I have to Thy service and to bring souls to Thy feet." And as He gave me salvation, and as I received the sanctification, He showed me that I must go and teach to the sinners the way of life. Some years I resisted His calling and desire to work for Him, but not to give all my time to His glory, I was some years helping Brother Weiss to print tracts and papers to distribute, and after that I went to Santiago and took a good position, but in that time I must say, I was in a veritable oven of fire to be made purified and able to do Him service. I said to myself, "Thou canst work and give some of thy salary to the mission for the Lord's work." But the Spirit ceased not to call me saying, "Thou hast given God thy life as He



INDIAN CABIN IN SOUTH AMERICA

witnesses of our crucified and resuscitated Saviour. A very great distance separates our bodies, but the love of Christ joins our souls.

I am glad to be a child of the living God through the blood of Christ, and also to be a witness of the Nazarene. Searching the peace of God and not finding it, I exclaimed, "Lord, if Thou

gave thee salvation and now thou wilt not do what He demands of thee. Canst thou let fall to destruction all these precious souls for whom Christ died; seest thou not so many souls on the border of Hell? On the day of judgment all those souls will condemn thee saying, 'Thou hast known the way of

(CONTINUED ON PAGE 54.)

The Tabernacle Pulpit

Sermon by
Rev. A. B. Simpson

THE NEW WINE OF LIFE, LOVE AND JOY

"This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory" (John ii. 11).

THE turning of water into wine was the first of our Lord's miracles. Our text declares that in some marked way this miracle "manifested forth His glory." Hidden, therefore, in some way in the heart of the miracle we may look for some deep spiritual lesson. Indeed, it is full of lessons and strikes some of the deepest keynotes of the Gospel of John and of the whole of our Saviour's ministry.

One of the most beautiful features of it is its incidental character. There was nothing formal about it, but it just came up in the most natural and ordinary way, in the everyday life of the Master. Surely this was meant to teach us that Christ's mightiest works are to be expected all along the course of our ordinary life and that we are not to wait for great special occasions and conventional situations to bring them forth, but are to be in constant touch with His presence and His power and to walk with Him everywhere. He is as near to us for help and healing at the marriage feast, in the busy factory or office, and in the field of manual toil as in the closet of prayer or the place of public worship. There is nothing too small for His attention or too commonplace to be the theater for manifesting forth His glory.

Another striking feature of this miracle was its emergency character. It fitted into one of the misfits of life. It relieved an embarrassing situation of great difficulty. It came at a juncture when everything else had failed. "They have no wine," was the cry of the household. The supplies of earth had failed and it was then that the Lord of heaven stepped in and showed His all-sufficiency. It has been well said that "the end of self is the beginning of God." Our blessed Christ keeps no office hours, but can be found at midnight as well as in the morning. Unlike the gods of the Baal worshippers, He is never "on a journey," or so far away that He cannot be instantly found. How beautiful the picture in the parable of the Friend at Midnight, of the proprietor getting up from his bed, opening the closed doors of the house, and responding to the untimely call of his distressed visitor and giving him all he needed. That is our Christ. Is there any life that has come to the end of everything and to the bitter cry, "There is no wine," that tells of the failure of earthly joy and love and even health and life? There is One at hand who is prepared for just such situations and is ready to give you help "in time of need."

The occurrence of this miracle at a marriage feast is not without its significance. It proclaims the loving sympathy of the Lord Jesus with every holy, human tie and brings Him into close and loving touch with all our heart's affections and all our home associations. There is also a deeper suggestion of that bright and blessed vision of the Marriage Supper of the Lamb in

which the work of Redemption which He was beginning is at last to be consummated. He has come to seek a Bride. He is giving for her His life. He is giving to her His glory and His throne. He is wooing and winning her by His love, and He is able to make every earthly sorrow was bright as Cana's wedding feast.

There is another fine suggestion in "the third day" on which this marriage and this miracle occurred. The third day is the resurrection day and always tells of the new life and the new creation which Jesus came to bring. It marks the end and the failure of the old world of human helplessness and the beginning of that new and eternal life which our risen Lord brings to all who are willing to go with Him through death and resurrection. In this respect, the miracle was a fitting introduction to the Gospel of John, for that Gospel is the message of the new life. The very next chapter tells us of the new birth, and the succeeding chapters lead us on through all the stages of that new life until it shall be perfected in glory. The failure of the old wine at Cana represents the passing away of the old creation with all its sinfulness and worthlessness and the new wine is the type of the new life and love and joy which Jesus brings through "the power of His resurrection and the fellowship of His sufferings."

There is another impressive feature of this great miracle shown in the way in which the Lord at this time addressed His mother. It would seem as if He had even anticipated and guarded us against the well meant but mistaken worship which in future ages was to be offered to her, and therefore on this occasion He respectfully but firmly gives her to understand the infinite difference that must now come between them. "Woman, what have I to do with thee, Mine hour is not yet come." Even from her, His loved and honored mother, He must stand in sovereign dignity and independence. He, alone, is supreme Lord and even in His most gracious acts we must ever recognize His sovereignty. There is danger of a kind of irreverent familiarity in treating God as though He were at our beck and call and ready to work a miracle whenever it suited our convenience or exploited our favorite theory. The writer has known a good woman to go to all the physicians she knew and get a certificate of the incurable disease from which she was suffering, and then go around and tell her friends that she was going to have God heal her in order to prove to these people that Divine Healing was true. It is needless to say that the end of this sad mistake was a funeral. We cannot play with God or adjust Him to our convenience. "Thy will be done" must ever be the undertone of all our faith and prayer, and yet all this is compatible with the most perfect confidence in His constant help and healing power.

The message of Mary to the servants at Cana is full of helpful meaning. She accepted His gentle reproof and still continued to believe for His interposing hand. "Whatsoever He saith unto you, do it," was her significant hint to the waiters at the feast. And so still the secret of obtaining the Master's help

will always be found in watchful obedience. He is always waiting to ask us to do something for Him before He will interpose for us help. When God was about to do some great thing for Abraham He gave him a hard command and Abraham simply obeyed. When Christ was about to save the woman of Samaria He asked her first to do something for Him. When the disciples beheld Him on the shores of the Galilean Sea that chill morning after the weary night when they toiled in vain, the first word they heard from His lips was a command "to cast the net on the right side of the ship," and as they obeyed they found the multitude of fishes and the supply of all their needs. And so beloved, if you are waiting for your Lord to answer some long continued prayer and help you in some dire distress, perhaps He is waiting for you to take some step that will bring you at once into the whole chain of providences through which your blessing lies. It is to those who "hearken and obey," that the promise of deliverance is given. "Whatsoever He saith unto you, do it."

The vessels through which the miracle was wrought—the water-pots of stone—may well represent our bodies and our beings. We are but vessels to hold His blessings and His grace. We have nothing in ourselves but need, emptiness and possibilities which He alone can fill. The best service that we can render is to be clean and empty and let Him fill us.

The water with which these vessels were filled represents the Holy Spirit. "Fill the water-pots with water, and they filled them to the brim." How perfectly this expresses the receiving and the filling of the Holy Ghost with which all higher blessing must begin. Have we received that Spirit and has He filled us "to the brim"? It is water first, then wine.

But now comes the higher transformation. Lo! as they bear forth the foaming wine-cups they are filled, not with water, but with wine. A new element has been evolved. A mighty miracle has been wrought. How did it come about? The only steps that we can see are the filling of the vessels and the pouring forth of the liquid. But these two steps may well describe the two processes of grace by which God leads us on to the higher things. The first is the filling of the Spirit and the second is the rising out of our own self-life into unselfish love and service for others. You will never know God's highest and best things so long as you are half-filled with the Holy Ghost. A little grace may save you, but you need the fulness of His grace to satisfy you. The Church is full of cold water Christians. They have no flavor, they have no fragrance, they have no joy, they have no power to lift other lives, "they have no wine." How stirring the picture given us of Spirit-filled Christians in Ephesians v. 18. "Be not drunk with wine, but be filled with the Spirit, speaking to yourselves in psalms and hymns, singing with grace in your heart to the Lord." That is the wine of life. The way to get it is to be "filled with the Spirit." The other way to get it is to get out of yourself and begin to live for other people and for God. It was when they drew out the water and bare it to the governor of the feast that it was turned into wine. And it is when we get out of our little, petty worries and

aims and begin to live a lofty and noble life, occupied with high purposes and helpful love, that we find the true joy of living.

God, Himself is always giving,
Loving is the truest living,
Letting go is twice possessing,
Would you double every blessing?
Pass it on.

We can hardly imagine the Lord Jesus being occupied with His own troubles. It would shock us to think of Him coming to His disciples and telling them of His doubts and trials. He would cease to be our Christ if He ever ceased to live for others. Why should not we be like Him?

The governor of the feast bore testimony to the excellency of the new wine and expressed his surprise that the best had been kept until the end. And so Christ would have us give the world something to which even it shall be compelled to bear witness as infinitely better than the best it knows of earthly happiness. Are we living such lives as to make others hungry for the Christ we know and the joy we show?

Wine is the natural symbol of joy, exhilaration and gladness. It is associated with the festival and the bright and gay hours of life. And so it tells of a new joy which the Lord Jesus has for all that will receive the fulness of the Holy Ghost. One of our highest ministries for God and the world is to show the power of the Holy Spirit to make us happy in the midst of adverse circumstances. If we can do nothing else for Christ let us at least "rejoice evermore," and even "count it all joy when we fall into divers temptations."

Wine also stands for love. It is the symbol of the marriage feast, and what is marriage without love? But the love of earth, like the wine of Cana, must sometime fail. Oh, the wrecked homes and broken hearts that the records of divorce, suicide and insanity are disclosing today! If they only knew that there is One who can give a love that satisfies and a peace that the world can neither give nor take away!

Wine also represents the throbbing pulses of Life. Our Lord has used it in the ordinance of the Supper as the very emblem of His own life. "This Cup is the New Testament, in My blood." The blood represents His life laid down for us and given to us. And so our natural life, our earthly strength, our health and vigor reach their limit, and the sad cry comes forth from the hospital and the sanitarium, "There is no wine." All man's remedies are insufficient. Nature has failed and only God can help. But listen, "Whatsoever He saith unto you, do it." Open the page of your Bible, listen not to the wisdom of men, but to the Word of God, and lo! we read, "Himself took our infirmities and bare our sicknesses." "As many as touched Him were made perfectly whole." "He forgiveth all thy iniquities, He healeth all thy diseases." "The prayer of faith shall save the sick and the Lord shall raise him up." Here is a new light on the bed of pain and a new escape from the devouring grave. Thank God for those that have seen the light and accepted the remedy and are rejoicing in the New Wine, the Divine Life that has come into wrecked frames and the blessed fulness of health and strength that has made work a delight and life an unceasing joy.

Finally, the miracle of Cana reminds us that God's best things always come at the end. The world begins with fair promises, but ends with darkest night, but God sets up at every mile-post the shining signal, "It is better farther on."

Blessed be His name for all the past has brought, and for all that the present gives; but He is keeping the best wine for the Marriage Supper of the Lamb. Surely we can say, "He anointed my head with oil, my cup runneth over," but as we look down the vista faith and hope can add, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

THE STRENGTH OF JESUS

REV. G. CAMPBELL MORGAN

You talk about the weakness of Jesus, the frailty of Jesus. I tell you, there never was any one so strong as He. And if you will take the pains of reading His life with that view in hand you will find it was one tremendous march of triumph against all opposing forces. About this dying—how did He die? "At last, at last," says the man in his study that does not know anything about Jesus; "at last His enemies became too much for Him, and they killed Him." Nothing of the sort. That is a very superficial reading. What is the truth? Hear it from His own lips: "No man taketh My life from Me. I lay it down of Myself. And if I lay it down I have authority to take it again." What do you think of that? How does that touch you as a revelation of magnificence in strength? And then look at Him when He comes back from the tomb, having fulfilled that which was either an empty boast or a great fact—thank God, we believe it was a great fact! Now He stands upon the mountain with this handful of men around Him, His disciples, and He is going away from them. "All authority," He says, "is given unto Me. I am King not merely by an office conferred, but by a triumph won. I am King, for I have faced the enemies of the race—sin and sorrow and ignorance and death—and My foot is upon the neck of every one. All authority is given to Me."

Oh, the strength of this Man! Where did He get it? "My Father hath not left Me alone. I have lived with God. I have walked with God. I always knew Him near. I always responded to His will. And My heart went out in sympathy to others, and I mastered the enemies of those with whom I sympathized. And I come to the end, and I say, All authority is given to Me." Oh, my brother, that is the pattern for you and for me! Ah, that is life! That is the ideal! Oh, how can I fulfil it? I am not going to talk about that. Let me only give you this sentence to finish with, "Christ in you, the hope of glory." If Christ be in me by the power of the Spirit, He will keep me conscious of God's nearness to me. If Christ be in me by the consciousness of the Spirit reigning and governing, He will take my will from day to day, blend it with His, and take away all that makes it hard to say, "God's will be done."

PRINCIPALS

God is taking the common people into partnership in the foreign missionary business. A mere stipendiary in a store may faithfully fill the functions of a clerkship. He may attend assiduously to the duties of his station and whip himself up to his routine tasks. But he is comparatively inert and listless until you take him into partnership. He no longer needs rigid supervisions or arbitrary rules. The duties are not drudgery.

We heard of a man in the city who was a good mechanic. But as most hirelings he was somewhat of a machine. One day he had his heavy hammer raised in riveting boiler iron on a scaffold. Just then the gong struck to stop work for the night, and he dropped the big hammer back over his shoulder, and never finished the stroke. But when he became proprietor of a piece of ground and cottage in the country, he called to his wife to bring the lantern quick so he could see to finish the chicken coop after dark.

A working man with a dinner-pail in his hand came out of a little shop, and was met by a fellow working man.

"Why, Jim," exclaimed the newcomer, "you're working overtime, now, ain't you?"

"No," was the reply, "I'm not."

"Ain't you putting in over eight hours a day?"

"Yes."

"I thought eight hours was the union schedule?" remarked the outsider.

"Yes, but you see I have bought the shop, and I want to work more than I did."

The church people have been whipped up to pay their official "assessments" to the missionary cause, a few cents more or less, and it was tacitly understood that then they could be considerably dispensed with. This explains in a great degree the lack of interest in missions. They have had comparatively little to keep alive and strong their sense of responsibility to Christ. A large per cent. of the slender gifts of the people is consumed in gearing. God wants the missionaries at one end of the route, and the common people at the other, to be both *volunteers* and *principals*.

RELIGION IN THE U. S. A.

"In the United States alone, the strength of the different churches is in the following order: Catholic, 8,446,301; Methodist, 5,809,516; Baptist, 4,443,628; Lutheran, 1,575,778; Presbyterian, 1,560,647; Disciples of Christ, 1,118,396; Jews, 1,043,800; Episcopalian, 709,325; Congregational, 628,234; Unitarian, 75,000; total, 25,410,825. In addition, the Sunday school enrollment is 9,718,432; Young Men's Christian Association, 238,568; making a grand total of 35,129,357."

Moody was never ashamed to repeat a sermon. He used to tell of a man who preached a sermon that he had given a good many times before, and when he had finished another preacher said to him, "I have heard you preach that sermon at least five times in the last five years, and I know it by heart."

"I heard you preach five years ago, and I can't remember anything you said!" was the reply.

Contributed Article

HOW MAY FAITH BE INCREASED?

By JAS. GORE, ASHTON-UNDER-LYNE,

ENGLAND

There is no such thing as an "increase of faith" in regard to any one specific object, but faith may be increased indefinitely in the number of objects upon which it is brought into operation.

The terms "great faith," "much faith," "little faith" are used (a) in regard to some objects which require a greater degree of faith than others, or (b) in regard to persons who have appropriated very many of the promises of God, while others have appropriated but few. But in regard to each specific object, faith is always the same—a full assurance that God will fulfil His Word, even though we may for the present have neither feelings, signs nor evidences that He will. It admits of no degree. We believe or we do not believe.

When the disciples said unto our Lord, "Increase our faith," the Lord's reply was "If ye have faith enough, ye shall say to this sycamine tree," etc., but, "If ye have faith." His Word on another occasion was not, "If thou canst believe sufficiently, all things are possible," but, "If thou canst believe, all things are possible to him that believeth."

We take hold of God's promises, fulfil the conditions attached thereto, and then it is altogether a question whether we really believe in our hearts, without a doubt, that God will fulfil His Word.

Let us see how this applies to some of the steps we take in the Christian life. A sinner's attention is drawn to some such declaration in God's Word as the following: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon." In seeking for pardon, the first thing is to fulfil the condition attached to the promise of pardon. The sinner truly repents, turns from all known sin and becomes sincerely willing to do the will of God. The question now is: Does he or does he not believe, in the absence of all feelings, signs or evidences; that God fulfils His Word and forgives him? It is not a question of much or little faith. It is a question whether he believes or does not believe. If he cannot say, "Praise the Lord, I am forgiven; God's Word declares it to be so, and I believe it," he is yet *disbelieving* God's Word; he has no faith in regard to that object. If he believes that God's Word is true, and thus applies it to himself, he has faith. He may, as yet, have a very imperfect knowledge of Christ, and hazy ideas as to the atonement, but he receives according to his faith.

Suppose, now, one has thus accepted forgiveness by faith. He feels, however, that his position is insecure. He fears he may fall back, and his last state becomes worse than the first. He lacks full assurance of salvation, and cannot sing, "Jesus is mine, and I am His; forever and forever." What step has to be taken in order to attain a position of safety and assurance?

He presses on to know the Lord, and reads and meditates upon the words and deeds of Christ; until the divine conviction is wrought that this is indeed the Son of God, the Saviour of the world. He offers to Christ the homage of a life surrendered to His Lordship. His attention is now arrested by such statements as the following: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." . . .

"I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

Can he, or can he not, now say: "I believe on Christ, therefore I have everlasting life, I shall not enter into condemnation, I have passed from death unto life, I shall never perish, no one will pluck me out of His hand"? He may not feel that he has everlasting life, but does he believe it? He either does, or he does not. He either believes that God's Word is true, or he disbelieves it. He either has faith or he has no faith. It is only an evasion to say that he believes God's Word is true, but cannot thus apply it to himself. If he has fulfilled the condition, "He that believeth on Me," he *must* apply it to himself or be guilty (according to I. John v. 9-12) of making God a liar. Immediately he believes and enters into a restful, joyful assurance that he *must* now have passed from death unto life, even though he has not a particle of feeling that he has; it becomes true to him, according to his faith. "When ye pray, believe that ye receive, and ye shall have."

Take another example. The believer has now full assurance of salvation, but is in bondage to various evil propensities—temper, worry, pride, evil desire, depression, etc. He has struggled against these evils, resolved hundreds of times to control them, prayed about them, wept over failures, and has come to the despairing cry: "When I would do good, evil is present with me. . . O wretched man that I am, who shall deliver me from this body of death?" He now learns that such struggles are unavailing, and, while somewhat controlling the outward manifestations of sin, do not alter the inward propensities thereto. He learns, moreover, that it is

the work of the Holy Spirit to produce love, joy, peace, patience, gentleness, goodness. What he has to do is to surrender himself to the Holy Spirit, and believe that the Holy Spirit will so transform his interior life that temper will give way to patience, worry to peace, depression to joy, evil desire to inward purity, pride to humility, and so forth.

The whole question again turns on the point—Does he, or does he not, believe that the Holy Spirit will positively do that work in him?

There is no degree of faith in the matter. If he only believes, or he does not. If he only hopes, he does not believe; he has not the full assurance. A period may elapse during which his faith is tried and proved. Satan will try to break down his faith by multiplying temptations, and causing all manner of provoking and trying things to happen. He may seem for a time to become worse instead of better. But can the believer now say assuredly: *I shall become loving, gentle, patient, pure, good—all present contrary feelings notwithstanding?* If he can, he has faith; if he cannot, he has not faith. If he has this joyful assurance, it will not be long before a transformation in his inward life begins.

Let us now apply this same principle to divine healing. The sick one takes hold of one of the many promises which declare that God will take away sickness from those who hearken diligently to His voice, and do His will. He must first fulfil the condition attached to the promise. He must live a fully-surrendered, obedient life to the utmost of his light, and must not neglect the study of that Word which will bring increased light.

He is now once more face to face with the same direct issue—Does he, or does he not believe, without a doubt, that God will fulfil His Word, and take away his sickness? A doubt even as to whether it may be God's will to heal will make full assurance impossible. It surely cannot be God's will not to fulfil His faith, every shred of dependence upon anything except God will vanish. He will have the certain conviction that God will heal, even though there may be no immediate signs of it; and he will begin to act as one in whom the power of the disease is broken.

The same principle applies to everything which is a proper object of faith. Precisely the same issue presents itself in regard to each promise: Do I, or do I not believe in my heart, that God will fulfil this promise to me? How we shrink from such a direct personal application! We are apt to look upon ourselves as persons to be pitied, because we have so little faith. We must cease to disbelieve and to doubt, and begin to practice a restful, unwavering assurance that God will fulfil all His promises if we trust and obey. We shall thus become strong in faith, giving glory to God.

DIVINE HEALING

VICTORY

BY MR. MAX WOOD MOOREHEAD

I had promised to address an audience on the evening of Sunday, November 30th, and I knew God had given me a message in the words recorded in St. John xvi. 7-12. Especially had the words, "The prince of this world hath been judged," laid hold upon me. How blessed to know that when the believer speaks to a worldling of full salvation purchased by the blood of Jesus, the Holy Ghost witnesses in the heart of the unsaved one that that message of deliverance is God's truth! And how unspeakably precious to know, upon the authority of God's holy Word, that Satan is a conquered foe, gagged and handcuffed, so long as the believer is trusting in the finished work of Jesus! How restful and safe it is to be looking off unto Jesus, the Captain of our salvation, unto Him who hath already judged the devil! Such were my reflections during the day; and in the early evening as I was looking to the Lord for grace and help for the evening's service, I was aware that I was feeling not equal to the service, physically. While resting, the Spirit brought to my mind the words, "Underneath are the everlasting arms."

Again, these words and the rest of the verse, "And He shall thrust out the enemy before you," I claimed the promise; but wondering meanwhile why it should have been brought to my mind just then.

At 7 o'clock I was feeling so poorly that I decided to ask friends in the house where I was a guest to pray that I might be strengthened physically for the evening's service; suiting the action to the thought I started to go down stairs; there was a long flight of uncarpeted steps, and after taking a few steps I leaned on the balustrade, and noticed my friends standing in the hall below; then, suddenly everything seemed to grow dark and the oak stairs seemed to melt into air—then followed a strange sensation almost as if one were borne on eagle's wings; then I heard voices, but I had no power to articulate; then I was conscious of the pungent odor of some restorative and I opened my eyes to find myself lying flat on my back at the foot of the stairs. I was helped to a couch in the next room where I leaned back on a cushion, too weary and exhausted to keep my eyes open; and yet I was conscious that one of my friends had placed a hand on my head, and I heard some one pray God to vanquish the devil and so to restore my strength that I might feel no bad after effects of my fall. It seemed as if I could feel waves of heavenly ether pass through my body. As my friend continued audibly to pray I was sweetly conscious of

the presence of Another whose form was like the Son of God; so real and so beatific was this presence that further prayer seemed unnecessary: He alone seemed tangible; in comparison my friends seemed like phantoms. Again and again I said to myself, How much more real is Jesus than people!

Again when I had fully recovered consciousness my friends said there was no need for me to preach that evening, and that others would take the service in my stead. I assured myself that I had neither scratches nor bruises, though I had slipped down twenty feet or more; I felt weary, that was all. How graciously God had fulfilled that promise, "Underneath are the everlasting arms, and I will thrust out the enemy before thee."

But I reflected, "Since the devil has been vanquished, why should he block God's way and prevent me from giving God's message?" And so I decided to go to the Mission Hall. "What is the use of having victory," I said to myself, "unless you can act upon it?"

I reached the Mission Hall just after the preliminary singing, etc., and God gave me such joy and liberty in telling the people of the great victory over Satan which Jesus obtained for men through His death on Calvary, and His resurrection. I realized afresh how Jesus saves at every point; truly an uttermost salvation; but more than that the person of Jesus was so real and so lovely and so precious; the people in the audience seemed to be in their right perspective because subordinated, from my new point of vision, to Him, whose gracious Person the Spirit had magnified. I felt then, and feel now like taking a small liberty with Miss Havergal's lines: "Lord Jesus, Thou art Thyself to me
A living, bright Reality;
More near, more intimately nigh,
Than e'en the sweetest earthly tie;
More present to faith's vision keen
Thou e'en the closest object seen."

REJOICE EVERMORE

BY LLEWELLYN A. MORRISON

"I will sing aloud of Thy mercy in the morning" (Psalm lix. 16).

Singing in the dawning, ere the morning shineth;

Singing at the noontime when the world is bright;

Singing at the even as the day declineth;

Singing in the shadows of the night:
Every song ascending singeth of divineness—

Mentioneth the Father's gifts beyond compare,

Praiseth the Redeemer's tender loving-kindness,

Tel'eth of the Holy Spirit's care.

Careless of the world-things, fleeting and decaying—

Unto dust and doom their destinies descend;

Suffering the soreness on the human preying—

Burden, pain and sorrow have an end;
Pondering the soul-bloom of the life impending,

Planning for the pureness of its perfect love,

Dreaming of the gladness, bliss and peace unending,

Blessedness and benison above.

Ever sing, my spirit! Cease thy service never,

Though earth's turbid tenors be resonant with strife,

Thou hast caught the joy-tones of the vast forever—

Vibrant with the melodies of life.

Sing for God, He heareth! Though the darkness hide thee,

Scenes of lyric splendor compass in the night;

Carol for thy brother in the mist beside thee,

Thou mayst win him visions of the light.

Gather up the roundelays ringing all around thee,

Fashion them in symphonies redolent with strife,

Harmonies of song-lands where the Lord hath crown'd thee—

Laden with the music of the days.

Every trembling minor garner'd for the chorus,

E'en a gladsome grace note, complements a chord

In the mighty anthem of rejoicing o'er us—

Glory's diapason to the Lord.

Toronto, Can.

FAITH

While faith is apprehended by the intellect, submitted to by the will, yet it is more than these. True saving faith brings into the soul the divine nature. Paul in writing to Timothy, says: "And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus." Faith is Christ communicated to the soul, and love is its companion. How true and beautiful are the words of Jesus in Luke vii. 47: "Saved by faith, sins forgiven; much love"; the more faith and love, the more of God.—*Perc.*

RELIGIOUS EDUCATION

According to a statement in the Mashonaland diocesan journal, dated Umtali, Rhodesia, July, 1902, no religious educational question exists in that colony. Every minister of every denomination has a right to teach the children of his churchfolk in any school which is in receipt of Government aid. At Bulawayo, the Rabbi teaches in the church schools once a week, and general good-will prevails.— *Jewish Chronicle.*

The Christian and Missionary Alliance

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"They that dwell under His shadow shall return; they shall revive, as the corn, (literally, they shall revive the corn,) and grow as the vine; the scent thereof shall be as the wine of Lebanon."

THE beautiful promise quoted above from the prophet Hosea is the picture of the revival that follows a time of refreshing from the presence of the Lord. The beginning of the blessing is the previous promise, "It will be as the dew unto Israel." It is not the outpouring of a great shower, but the gentle and constant quickening of the Holy Spirit in His everpresence. This is what we need far more than spasms of religious excitement. When we come into this normal relation to God where we are constantly absorbing, like the flower and plant which absorbs the dew, the influences of His grace, we cease to be self-centered or occupied even with our own blessing, but immediately become to others what God has become to us. The people who need blessing begin to seek our help. "They that dwell under His shadow shall return." And they in turn become a blessing to others. "They shall revive the corn. They shall blossom as the vine, and their fragrance shall be as Lebanon." The corn stands for the commonplace graces of life; the vine for the richer fruits of the Spirit and the deeper things of God, and the wine of Lebanon for that finer fragrance of godliness which no language can express. The work we do for others will always bear the stamp of our own spiritual character. We want a revival that will make us so full of Christ that our unconscious influence shall be even a greater ministry than our words and works.

THE Pittsburg Convention will open in Carnegie Hall, Alleghany, Pa., on Tuesday, January 27th, and

continue until the close of the following Sunday. The announcement which we have just received states that the order of services will be devotional exercises at 9.30 daily, followed by Bible teaching from 10 to 12; praise and testimony at 1.30 p.m.; tidings from the mission field at 2 p.m.; and addresses at 4.30 p.m. The evenings will be occupied with evangelistic services conducted by Rev. P. W. Philpott, of Canada. Among those announced as speakers and singers are: Rev. G. N. Eldridge and Mrs. Eldridge, Indianapolis; Rev. F. H. Senft and Mrs. Senft, Philadelphia; Rev. P. W. Philpott, Hamilton, Ont.; Rev. A. E. Funk, Nyack, N. Y.; Rev. Thomas M. Chalmers, Chicago; Dr. R. H. Glover and Mrs. Glover, China; Mrs. Carrie Bates Rogers and Mrs. G. W. Woodward, India; Pastor Kenning, New York; Prof. Kirk, Flushing, O.; the Misses Bird, Baltimore, Md.; and Mr. and Mrs. A. B. Simpson, New York, besides a number of ministers from Pittsburg and Alleghany. The missionary offering will be made Sunday, February 1st, at the afternoon service. The services will be under the direction of Rev. E. D. Whiteside, Superintendent of the Pittsburg Branch, to whom all applications for entertainment should be addressed, 947 Penn Avenue, Pittsburg, Pa. The officers of the Pittsburg Branch are John A. Best, President; Mrs. Sarah Conley, Vice President; W. J. McCreary, Treasurer; Mrs. E. D. Whiteside, Financial Secretary.

LIVING TRUTHS for February is in press and will contain a number of extremely valuable articles. Among them are several pages of pungent editorials, a paper by the editor on the Lord's coming as the key to many questions, Bishop Nicholson's Exposition of Colossians, edited by Dr. Gray, a striking article by Dr. Wilson in his series of Word Studies, a paper by Rev. John Robertson containing a number of thrilling incidents and illustrations, some of which our readers have heard him use with telling effect in his public addresses, an article specially contributed by Henry Varley, a missionary paper on the "Preparation of India for the Coming of Our Lord," with some illustrations of the recent scenes at Delhi, a valuable article by the editor on Venezuela, compiled from the most recent sources and giving a comprehensive sketch of the country and people so prominently before the public eye at this time, and a contributed article on one of the most interesting and successful missions of New York City, illustrated, besides a large variety of shorter articles, on the Sunday School Lesson, Current Events, Question Drawer, Reviews of Books, etc. This is perhaps the most valuable number of this periodical yet issued. Single copies ten cents, annual subscriptions one dollar. Address "Living Truths," 38 West 18th Street, New York City.

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Our Children's Bible School

By Rev. HENRY WILSON, D.D.

My Beloved Little Ones:—To look at Jesus, to keep looking into His face,—till, by His Holy Spirit inbreathed, His life passes into yours, and yours becomes a little mirror and channel of His to others—this is the purpose of this page, and of all our talks together from the Word of God. So we are going to keep "looking unto Jesus" (Heb. xii. 2.—See the beautiful meaning of the word used here: "Looking away" to Jesus); and again today we are to think of Him as "Wonderful."

"Wonderful" not only in the different kinds of people He drew to Him, like a great magnet (Remember St. John xii. 32, and our talks about it long ago)—shepherds, wise men, learned and simple; from far away and near; by night, like Nicodemus; by day, like the woman at the well; sick and well, sad and joyful; and blessed all that could and would be blessed by His life-giving presence and power.

We often say to ourselves P. P. Bliss' beautiful hymn:

"Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty
Teach me faith and duty,
Beautiful words, wonderful words,
Wonderful words of life."

And remembering what "wonderful" things Jesus Himself said in St. John vi. 63, about His own words, let us study today a few of these "wonderful" words of our "wonderful" Saviour.

I. "All they that heard it wondered"—at what? Told them, by whom? About whom?

II. "All bare Him witness and wondered at the gracious words which proceeded out of His mouth."

That is a picture worth looking at again.

Tell me

- (1) The name of the place,
- (2) The name of the building,
- (3) The name of the day,
- (4) The name of the Book,
- (5) The chapter and verse from which the "wonderful" Preacher took His text, and preached a sermon that made His congregation "wonder."

Then tell me the strange and "wonderful" result of His preaching that day.

III. He preached again one day in a very different place, to a very different lot of people, and with a very different result. Here is the beginning of the story:

"Seeing the multitudes He went"—where? Who came to Him?

Write out and learn again by heart the eight "wonderful words" or heads of this "wonderful" sermon each beginning with B.

Then if you have time find one ref-

erence to each in the Old Testament, and you will see what new meanings this wonderful Preacher gave to old texts, and how all through this "wonderful" sermon He put life into the dead dry dogmas of the past.

In this same sermon He said some wonderful words about

- (1) Salt,
- (2) Light,
- (3) The Law and the Prophets,
- (4) A Gift and an Altar,
- (5) "The Uttermost Farthing." What do you think it is?
- (6) The Right Eye and Right Hand,
- (7) The Sun and the Rain, and
- (8) Being Perfect, "Even as our Father in heaven is perfect."

Give the words in each case.

Ask father, mother or teacher what this last text for today means in connection with what Jesus has just said before about the Sun and the Rain.

And now to make this plainer to you, ask your teacher to give you Henry



ONE OF B.B.B.'S LITTLE GIRLS

Drummond's famous illustration of the beatitudes, the spectrum.

Take a prism, if the sun is shining, in the room and throw a spectrum on white paper. You will see seven colors—tell them in order. Write them on the blackboard with appropriate chalk. Then write the beatitudes, one opposite each color of the spectrum, using chalk of the same colors. There will be one beatitude over, that for the persecuted. Put this in white, the perfect color; for persecution, sanctified by the blood, makes us white, just as the "white" in our Gospel Flag Talk is the outcome of the "red."

Then ask your teacher, or you tell him or her, some Bible stories to fit each color of the spectrum, and each beatitude. For example, as one teacher tells us:

The story of Job for the poor in spirit; Mary and Martha at the grave of Lazarus for the mourners; Christ before

Pilate, giving the famous picture of Munkacsy, for the meek; and so on, not forgetting John's vision of God and heaven for the pure in heart.

This will be enough for today, with these two pieces, one for the elders and one for the "little ones" before you go to bed:

FROM "CREDO"

Christ of Judea, look Thou in my heart:
Do I not love Thee, look to Thee, in Thee

Alone have faith of all the sons of men,
Faith deepening with the weight and woe of years?

Pure soul and tenderness of all that came
Into this world of sorrow, hear my prayer:

Lead me, yes, lead me deeper into life—
This suffering, human life wherein Thou liv'st

And breath'st still and hold'st Thy way divine.

'Tis here O pitying Christ, where Thee I seek,

Here where the strife is fiercest: where the sun

Beats down upon the highway thronged with men,

And in the raging mart. Oh! deeper lead

My soul into the living world of souls
Where Thou dost move.

But lead me, Man Divine,
Where'er Thou wilt'st, only that I may find,

At the long journey's end Thy image there,

And grow more like to it. For art not Thou

The human shadow of the infinite Love
That made and fills the infinite universe!

The very Word of Him, the unseen, un-

known
Eternal God, that rules the summer flower

And all the worlds that people starry space!

—RICHARD WATSON GILDER.

LEAVING ROOM ON HER PILLOW

One night when a mother was putting her little girl to bed she noticed the child keep close to one side of her pillow. Her mother asked her why she did so; her answer was, "I want to leave room for Jesus, because He had not where to lay His head."

Your ever-loving B.B.B.,
HENRY WILSON.

Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? You had a pen—you could use that—how did you employ it? Each particular shall be brought and there shall be demanded an account for each one—Spurgeon.

February 8, 1903 THE CHURCH AT CORINTH FOUNDED

Golden Text:—"Other foundation can no man lay than that is laid which is Jesus Christ" (1. Cor. iii. 11).

Lesson Text, Acts xviii. 1-11.

INTRODUCTION

While Paul was at Athens, Timothy arrived from Berea; and Paul sent him back with a message of comfort and strength to the believers in Thessalonica (1. Thess. iii. 1, 2). After this Paul went to Corinth. Corinth was 45 miles south of Athens, situated on the isthmus which connected the Peloponnese with the main land of Greece. On a clear day Corinth could be seen from the Acropolis of Athens. Corinth was the commercial capital of Greece.

THE LESSON

I. Paul's Work Among the Jews in Corinth (1-6).

Paul journeyed from Athens to Corinth alone, Timothy and Silas being in Macedonia as apostolic messengers. Verse two contains an interesting bit of information, inasmuch as Aquila and Priscilla occupy a prominent place in apostolic history. Pontus was one of the northern provinces of Asia Minor. Men from there were in Jerusalem on the day of Pentecost. For further mention of Aquila and Priscilla, see Rom. xvi. 3; 1. Cor. xvi. 19; 1. Tim. iv. 19. Prisca is another name for Priscilla. The Roman emperor Claudius reigned from 41 to 54 A. D. The Jews were often banished from Rome and from Italy. Verse three throws an interesting sidelight on the life of Paul; it tells us by what means through his ministry he was able to support himself while preaching the Gospel. He took up his abode with this Jewish couple, not because they were believers, but because they were fellow craftsmen. The tents were made from black haircloth; this hair came from goats; and the making of this haircloth was one of the important industries of Cilicia. It may be that Aquila and Priscilla had lived in Cilicia and there learned this trade. It was the custom among the Jews to teach their boys congenial and profitable trades. From verse four we are to understand that Paul worked at his trade during the week and preached in the Jewish synagogue on the Sabbath Day. The Jewish Sabbath is our Saturday. Verse five refers to the return of Timothy from the mission to the Thessalonians upon which Paul had sent him from Athens. Silas joined Paul for the first since the separation at Berea. Their coming encouraged Paul and gave a new urgency to his message. The Word of God burned within him as a fire. Read this verse in the R.V. This increased fervor of the apostle explains the opposition and blasphemy of the Jews mentioned in verse six. Paul's shaking his

raiment, like shaking off dust from one's feet, is a figurative way of expressing the abandonment of the rebellious hearer of God's Word to his fate. Paul had done his duty by giving the Gospel to the Jews; his garments were clear of any guilt because of their rejection of the Gospel. He now turned to enter upon his great mission to the Gentiles to which the Lord at his conversion had called him (Acts ix. 15). After this, however, he did not neglect the Jews.

II. Paul's Work Among the Gentiles at Corinth (7, 8).

Greeks had been among Paul's hearers at the synagogue (vs. 4). Paul did not go far from the synagogue; thus those Jews who might repent could still be saved. Titus Justus (see R.V.) was a proselyte to Judaism, probably like Cornelius. Being a Gentile with Jewish sympathies, his house would be a common meeting place for Jews and Gentiles. Paul probably preached and taught in the home of Justus, but continued to live with Aquila and Priscilla. Verse eight gives us some of the fruit of Paul's early ministry in Corinth. His converts were drawn from both Jews and Gentiles. Crispus, the leader of the Jews, alone is mentioned, but there must have been others. Here then we have the nucleus of the Corinthian church, to which Paul a little later wrote two letters. Baptism is again mentioned here for the first time since the account of Paul's work in Philippi. The silence of Scripture must not be made to prove too much; the believers in Thessalonica must of course have been baptized. Paul refers to these Corinthian baptisms in his first letter (chap. i. 14-16). Notice here the three steps mentioned: hearing, believing and being baptized.

III. Paul's Vision of Comfort and Encouragement (9-11).

At the beginning of his European tour at Troas and now toward the close of his European ministry in Corinth, the apostle received a heavenly vision. This fact is significant. The first vision was a divine indication of the course he was to take. This second vision was a divine confirmation that the course he had taken was right. The divine communication was threefold, viz.: a word to Paul himself, a word concerning his message and a word concerning his ministry. From the personal word of the Lord to Paul we understand that the apostle needed comfort and assurance. In every station in Europe he had been opposed by the Jews. Obstacles and opposition had met him. Was he tempted to feel that his work after all had not been successful? Evidently he was a little discouraged and depressed and needed the sense of God's presence and the promise of divine protection. His message was to be held and constant. And the Lord gave him the assurance of a successful ministry by telling him that He had "much people" in Corinth.

Of course, as yet they were not saved, but they were the called in the purpose of God. Verse eleven gives us the limits of Paul's ministry in Corinth. During these eighteen months he not only preached to Jews and Gentiles and founded the church in Corinth, but also wrote his two letters to the Thessalonians.

TEACHING POINTS

1. In his ministry Paul did not like to be dependent upon others for his support. He earned his own living very often while preaching the Gospel. However, he recognized the right of Christian workers to be supported by those among whom they labored (1. Cor. ix.). Moreover, he often received with gratitude gifts from the churches he rounded (Phil. iv. 15-18). There is need today of more Christian workers with the independent spirit of Paul. It is all right to have a missionary board or a church to stand back of one, but such support is not necessary. A man who goes out trusting only in God and depending upon himself for support, is in the apostolic order.

2. Wherever and whenever the Gospel is preached in its fullness, and in demonstration of the Spirit and in power, there will be opposition. Antagonism to the truth is a good sign that the Spirit of conviction is at work. Open defiance to the Gospel is better than indifference.

3. One of the keynotes of Acts is witnessing for Christ. There is a time limit in the preaching of the Gospel to any given people. When the faithful servant of God has proclaimed the truth boldly and his witness will not be received he is justified like Paul in turning to a new field of labor. This is not the age for the conversion of all people, but rather of world-wide evangelization. It is a time of first fruits; the harvest will be reaped when Christ returns again. God is gathering out a "people for His name." Although the Jews oppose themselves and blaspheme, yet the Lord has "much people" in Corinth. It is comforting to remember, that although many may reject our message, yet the Lord knoweth them that are His, and there will be a "little flock" who will receive the truth even in the very place where there is opposition.

4. The Lord may not give us when discouraged and depressed a supernatural vision, but He will cheer us by the sense of His presence and comfort, and strengthen us by the promises of His Word. While the fellowship and support of believers is a tower of strength, yet a Christian worker can stand alone and face any adverse circumstances if he knows that the Lord is with him; for the Lord and one man always make a majority.

"If God is for us, who can be against us?"

Christian Work and Workers

PACIFIC COAST TOUR

REPORT OF FIELD SUPERINTENDENT MEMINGER.

Leaving the liveliest city in the Union (Chicago, Ill.), over the justly famous Santa Fe Route, for the Golden State, nothing occurred worthy of note until we reached Northern Arizona, when we noticed the heavy breathing of our two iron horses. Lifting the curtain we could see plainly, although at night, we were climbing a mountain and ploughing through two feet of snow. Arizona? Snow? Yes, Arizona, and snow two feet deep, and in some places drifted. But as usual we came safely through.

WILLIAMS, ARIZONA

Our first stop. A city of 10,000 population, or more; two very small churches. Williams is electric lighted, and built away up on the mountain height—and all covered with the pure, white mantle of snow; had the appearance of purity itself, but only in appearance. Saloons on many of the principal corners, and I was informed by several persons, that

LESS THAN 10 PER CENT.

of the people attend any religious services. After a few hours we steamed on to Los Angeles, California, where joined by Bro. J. Hudson Ballard, newly-appointed Supt. of Southern California (who is everywhere cordially received), and Bro. F. W. Flint, who has been looking after the work here for some time, we completed arrangements for the Pacific Coast tour. Wednesday afternoon spoke at the Alliance Auditorium, 330½ South Broadway, Los Angeles. A change in dates gave me Thursday and Friday night free, so that an invitation from our friends, the Fergusons, and the Peniel mission workers was gladly accepted, and a time of great refreshing was had from the presence of the Lord.

SANTA ANNA

Next in order. Prosperous, indeed, and constantly adding to its population, 10,000 people or more; court house just finished, costing \$130,000. Splendid school houses, many churches, well attended. Santa Anna may be called the home of the English walnut. Seventy-eight and one-third car loads of ten tons each, or more than one and a half million pounds (1,500,000) of English walnuts were shipped from here this year, and sold at the highest prices obtained for several years. One of our Alliance brothers received for his crop of walnuts alone \$2,750.00, or \$550.00 per acre, to say nothing of beets, six inches thick and thirty-seven inches long—not a dead beet, for I have known them to grow more than five feet long and up to forty inches thick, where the soil was not specially rich.

We were entertained at Santa Anna by Brother and Sister Keattor, who are grow-

ing old so gracefully, that no one suspects them. Among the other fruits and flowers on their homestead is one giant fig tree that supplies a dozen neighbors, besides themselves. I took special interest in this fig tree, and visited it early and often.

Our Convention here was held in the Free Methodist Church, three services each day, interest increasing from the start. Indeed we were obliged to give an extra day. Friends unwilling to close when time came. Several ministers were present at nearly every session. Some new members secured and the work generally strengthened. Weekly meetings will be held in the parlors of Sister Goodwin, and Bro. Ballard will visit them once a month, and hold an All-day Meeting.

LOS ANGELES

The Hub of Southern California has broken all records. Population in 1900 was 102,000, now, December, 1902, is 154,000. The oil boom had something to do with this, for oil was struck right in the city. Oil derricks are not fifty feet apart. One man has one just at his front door. But business of every kind is on the boom; wages good; building in every direction. Hotels and boarding houses crowded. Climate all that any one could ask for. We were entertained by Brother and Sister Flint, at 1877 South Flower Street, in their palatial home all covered with blooming flowers. Among the other choice flowers and plants was a large poinsettia—blood red, blooms about Christmas time, and is sometimes called the Christmas rose. The last half of our stay in this charming city, we made our home with our former neighbor, in Tyne, Pa., Mrs. A. W. Logan, whose home is on Grand View Boulevard. Mrs. A. W. Logan lost her husband by death (noble Christian gentleman), when her children were still small. But she put her trust in the Lord; has gone on successfully in every sense of the word. The daughters (who were in my Sunday School class when blooming into young womanhood) are married; mated as well as married; have lovely homes and are raising their children in the fear of the Lord. Her son, Burket, is one of the leading business men of Los Angeles, a model young man. So we thank God for Sister Logan, for widows, who are widows indeed; whose children are a credit to her, a blessing to the community. The only mark time has made on Mrs. Logan is a few gray hairs. The roses have not faded from her cheeks, nor are her eyes dimmed. She has no thought of drying up. Thank God for the Logans.

Our Convention was held here in the Alliance Auditorium at 3302 South Broadway. Some old friends were brought together. Many ministers met with us. Brother and Sister Henke, formerly of New York, well known all over the United States, were with us. Bro.

Henke's address was very helpful. He is in the midst of church building, putting up a large, handsome church in Los Angeles. He is greatly loved by his flock. Bro. Pritchard, president of the Bible Institute, gave us new light on Old Testament truth.

Bro. Waddell was greatly used of the Lord along his special line. Dr. Yocum was never clearer in his teaching on divine healing. Bro. Kelly, of Chicago, and his four boys, were present and favored us with song.

Brother and Sister Ballard sang sweetly, and have already found a place in the hearts of the people. The New York trio, Misses Lindenberger, Warren and Graham, arrived before the close of the Convention, and met with most cordial greeting. They have many warm friends on the Pacific Coast. These, with the Little Woman, and the Poor Little Man from Chicago, made the staff of workers. The Convention glorious; Bros. Wagner and Flint and others said so, and they ought to know. The large auditorium was crowded, chairs were brought in, and the people were packed in every part of the auditorium. Shouts and tears struggled for the mastery as the waves of holy delight rolled over us. Sinners were brought in from the streets, and proved the statement true: "Christ receiveth sinful men," and sinful women were brought in from the saloon. "The people had a mind to work." Believers received the Holy Spirit in godly numbers. The anointing service will never be forgotten by many. Rheumatism fled. "He healed them all." Crutches were left behind. Just at this juncture, we were informed that the Christian Endeavor Society of Lake Avenue Congregational Church, of Pasadena, California, wanted to support an Alliance Missionary in China, simply his support, outfit and transportation not furnished. A letter from Bro. Funk came stating a splendid young man was ready to go, the missing link was \$300.00. After an appeal by Bro. Meminger, very quickly the amount and more was laid at the nail-pierced feet of Jesus—and Lake Avenue Congregational Church young people will have their own missionary in China, and Los Angeles Branch have increased their missionary offering for this year fifty per cent. All the glory belongs to Him who wore the crown of thorns!

Santa Monica and others in next report.

Wilbur F. Meminger.

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Advices have been received from China of the increase of Boxerism both in Szechuen and Chili. The Boxers of Szechuen are led by a woman, Liao Kuan Yin, who is alleged to be one of three sisters, "the Boxer goddesses," who were arrested at Tientsin during the rebellion of 1900. Letters from Prince Tuan, Yung Lu and other Boxer leaders were found in their possession.

FIELD NOTES

Uganda, Ports of Immigration

Now that the great railway from Mombasa, on the coast, to Lake Victoria Nyanza is completed, the Church Missionary Society realizes that its wonderful mission in Uganda is likely to be imperiled by the indiscriminate inrush of foreigners. Most of these will be simply in quest of gain, and gain to be acquired by perhaps unscrupulous methods. For the past twenty years it has been impossible to reach Uganda, except by the long, tedious march overland of 650 miles and more. Hitherto none but the missionaries have had the courage to undertake this, and, as a result, perhaps no mission in Christendom has been so isolated, and, as a consequence, so wonderfully blessed, as that of the C. M. S. in Uganda. It stands without a rival among the wonders of missionary effort, with its 10,000 communicants, 20,000 baptized catechumens, and its 50,000 Gospel readers. Order and morality prevail, and the development of Christians out of a heathen nation has been simply marvelous. Hitherto the only check or hindrance to the absolute influence of the missionary has been that of the Romanists. But now that the high tablelands of Uganda are easily accessible with climate attractive to Europeans, and soil capable of producing coffee and all the cereals, there will doubtless be a great inrush of foreigners, and, alas, the pioneers in such cases are too often goods. Hence, the Church Missionary Society looks with anxiety upon the results.

Barbarities in the Congo Free State

From an article by Dr. Gracey, it is evident that a very dreadful condition of affairs exists in the Congo Free State, as a result of its being exploited by Belgian Rubber Companies. He says: "That the Congo State should hold one-half the shares in the Domaine Prive Company, and be indifferent to the reports of murder, torture, and mutilation which accompany its dividends, is beyond comprehension. That these things are of common occurrence is asserted on the authority of officers who have admitted ordering the mutilation of hundreds of natives, and suspending the mutilated members on stockades to inspire a zeal to collect rubber. Knees hacked off, chiefly at Sheffield and St. John, have severed at the wrists, little broken with revolver bullets, rubber collectors tied to stakes, and naked, exposed to the burning sun—such are the proceedings, among others, reported. Fifty blows with a hippo (whip) administered by a sub-agent on a native, because he had not collected enough rubber—were followed by a revolver shot which broke the poor fellow's ankle; while districts put to fire and sword to terrorize the natives to collect rubber; women's right hands cut off because their husbands did not produce enough rubber—these are asserted as specimens of the energetic development of the 'Abit' Com-

pany, organized under Congo law, by which shares have advanced five hundred per cent in a few months, and enormous quantities of rubber are sent home, a single steamer having carried four hundred and eighty tons of it."

The Gospel in Hunan

The province of all China most bitter and determined in its opposition to the Gospel has been that of Hunan. Five years ago it was closed to the missionary. It was the center of the most violent anti-foreign feeling, and of the foulest and the filthiest libels on the missionaries and the Master. Time and again the veteran missionaries of the London (Congregational) Missionary Society, the Rev. Griffith John, at the risk of his life sought to enter this hostile territory. Undiscouraged, he resolved Hunan should be conquered, and with statesmanlike prevision prepared the way. During the recent troubled time he has persisted, sending out native evangelists, educated, brave and prudent, who despite obloquy and rough usage kept on, and at last have won the victory. They have lived down the opposition, and now the officials cannot speak too highly of them, and they have gained the confidence and sympathy of the people. Now Hunan is open to the European and American missionary, and has become one of the most promising fields of labor in China. Dr. Griffith John, now seventy years of age, recently made a tour through this province, and was everywhere received with distinguished honor, and had the satisfaction of baptizing large numbers of converts.

Led by Example

From Japan comes the story of an expedition of Christianity from a man who obtained a Bible which he read with much interest. When he had finished he said: "This is a fine thing in theory, but I wonder how it would work in practice?"

On the train on which he was traveling he noticed a lady who, he was told, was a Christian. He watched her attentively, to see how she would act, and said: "If I can see anything in her conduct like this Book, I will believe it."

Before the day was over he had seen so many little acts of unselfishness, on her part, and so much thoughtfulness and consideration for the comfort of her fellow passengers, that he was deeply impressed, and the result of that railway ride was that he went to his home determined to make the Bible the guide of his whole life, and become a true and consistent Christian.

It may be that we are in the same position as the Japanese Christian; that our every word and deed are watched by some one who is leaning toward the Christian life, but who is still in doubt. Is it not a solemn thought? Surely, we should be ever on the watch lest we

should prove stumbling blocks in the path of such a one.—*Parish Visitor.*

The Bells of Japan

One of the sweetest of them rings out many times every day into the waiting air, in a far away little city. Its tone is intensely thrilling and pathetic. The bells are not sounded by a clapper, but are struck from the outside by a sort of wooden arm. Being withdrawn to the proper distance and released, it strikes the bell once; the strokes are allowed to succeed one another only with dignified and stately regularity. Tradition says the finest bells have much silver in their composition, which may account for their deep and wonderful sweetness. Whether this be so or not, the bells make a profound impression upon all sensitive and musical persons, heretofore accustomed to the more discordant church bells of our western civilization.—*St. Nicholas.*

The Bitter Cry of the Overtasked Missionary

A lady missionary of the Church Missionary Society writes from Bengal:—"Alas! how is it only one lady is being sent to Bengal, and we want at least fifty? Is it because much has been made of the scarcity of money, so candidates are not offering? What is Christian England about? Never had we more opportunities, and we are so pressed, those of us who are in the field, and there is fear of more breakdowns, as a good many of us are living at a very high tension."

Circulation of the Bible

In the first year of Queen Victoria's reign, 1837, the British and Foreign Bible Society issued 550,000 copies of the Scriptures. In the last year of her reign its circulation was nearly ten times greater, namely, 5,074,000 copies. In 1837 the Society issued the Scriptures in 135 languages. Last year its list included 373 languages. This shows that during Queen Victoria's reign in no less than 238 new languages at least some portion of the Scriptures has been prepared, and the work of revision and translation is still going on.—*Ex.*

Results in the New Hebrides

Twenty-two male missionaries and two hundred and seventy-one native teachers labor amongst the eighty thousand inhabitants of these islands. The number of communicants is over ten thousand whilst one thousand during the past year, renounced heathenism. These simple Christians of the South Seas put us to the blush in their devotion and liberality. Last year they gave nearly \$3,000 to send missionaries to the islands who are still heathen and cannibals on the unevangelized islands. This is about \$1.50 a member.

A Japanese statesman was asked why he favored the spread of Christianity, and replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations."

The Chosen People

By W. E. Blackstone and
Mrs. T. C. Rounds

Fortality of Palestine

There is always a harvest time in Palestine, for scarcely has one sort of fruit been gathered, before another, or some kind of grain or vegetable, is ready for harvest. Sweet mulberries ripen at the beginning of May, and they are followed closely by the sour ones, and the Mishmish, a small kind of apricot, which tastes very good, but has to be eaten very sparingly because of its sharpness, which is very injurious to the digestive organs. Plums, peaches, apples and pears come next and these are followed by the sweet figs. From the dew of heaven God sends in July the many juicy kinds of cucumbers, which are mostly eaten raw by the people, and the juicy melons. To these are added the fruit of the vine, and in August and September the pomegranates, nut, olives, figs, vine melons, sugar-cane, dates and damask apples keep up to winter. From November till May oranges and citrons finish this glorious garland of fruit harvest.—*Dibre Emeth.*

The Location of Solomon's Mines

Mr. Hugh Clifford, in the *Pilot*, has sought to fix the locality of Solomon's Mines in the Malay Peninsula, and a correspondent points out that the claim confirms the statement of Josephus that Ophir was in the Golden Chersonese, citing, "to whom [the pilots] supplied by Hiram of Tyre" Solomon gave this command, that they should go along with his own stewards to the land that was of old called Ophir, but now the Aurea Chersonesus, which belongs to India, to fetch him gold" (Whiston's Josephus, Ant. VIII., 4).—*Jewish Chronicle.*

Fish in the Dead Sea

At our observation rock I was interested to notice for the first time small fish swimming in the actual sea, i.e., some yard or more from shore. Considerable fresh water finds its way into the sea at this point, and this, of course, dilutes the Dead Sea sufficiently to enable the fish to live; but it is interesting to find fish living, not in a pool, to some extent cut off from the sea (as at the Ain Feshkhai pool), but on the edge of the sea itself. Mr. Hornstein, who was with me, saw these fish independently. They are probably small cyprinodontidae.—*The Jewish Chronicle.*

Cholera in Palestine

An epidemic of cholera has broken out in Gaza, and has spread to Lydda and Jaffa. Jerusalem has so far not been infected, but the danger is imminent. The communication between

Jaffa and Jerusalem has been stopped under quarantine regulations, and the prices of provisions are rising rapidly.

The local authorities being in concert with the consuls and the different religious communities are occupied in taking the precautions that are possible under the circumstances prevailing in this country, where sanitary arrangements leave so much to be desired.

The first rains are looked for with greater anxiety than ever, as it is anticipated that these would stop the further spread of the epidemic.

Appeals for pecuniary help have been forwarded to Europe and merit a generous response.

A Reuter telegram from Jerusalem on October 26, says: "The official returns stating the number of deaths from cholera during the week ended yesterday are: 318 deaths at Gaza, 121 at Lydda, 3 at Jaffa, and 15 at Heijbrim (Hebron). Jerusalem is free of cholera. All the victims are natives."—*The Jewish Chronicle.*

A colony of Jewish workmen was opened in Weissensee by Berlin.—*Dibre Emeth.*

Hurrah and Hallel

A dispute over the etymology and meaning of these two words has been taking place in the German newspapers. The most impossible explanations have been given until a Hebraist interpreted them in the most simple manner. "Uri! Uri!" was the battle-cry, was the introduction to the song of victory of Deborah, and is always used in the Pentateuch and in the Prophets when a "rekindling" and "waking up" and awakenings desired. "Hallel," the cry of gladness after a finished hunt, originates from the "Hallel" of the Psalms, "Hallelujah," "Hallelu," praise Him, glorify Him.—*Die Welt.*

Mr. Nathan Straus' unostentatious charity in New York City passes by hardly noticed, considering the extent and importance of the work. He has been improving the standard of purity of the milk supply during these ten years. He has been selling Pasteurized milk and modified milk in the congested districts at a nominal sum, not even covering the cost of the milk; on prescriptions of slum doctors the milk is furnished gratis. During the past season 976,000 bottles of milk were distributed, and a million glasses of raw and Pasteurized milk sold at the numerous booths in the parks and elsewhere at a cent a glass. Dr. Mabey, of the Municipal Bacteriological Laboratory, traces the reduction in infantile death rate from 126 per thousand in the hot months of 1891 to 63.6 during the same term in 1902 directly to the milk distributions of Mr. Straus. Mr. Straus will erect for the coming year a new laboratory on a large scale. The coal famine has recently brought to mind Mr. Straus' unparalleled generosity in a previous strike. He sold coal to the poor in congested districts at its wholesale price, the price at the mines. At that

time he enlisted the sympathy of Mr. J. Pierpont Morgan, who tided over a crisis by procuring him 20,000 tons at short notice, and contributing \$10,000 to his coal fund.—*Jewish Chronicle.*

The *Jewish World* has already given a description of the misery existing among the unemployed Jews of Vienna. Matters have come to such a state that the police-prefect, personally visited the industrial establishments of the town in order to induce the proprietors to find work for the Jews, and he has even declared himself ready to employ Jews in the works of the municipality. But all this has been of no avail. Pious Jews are even selling their Talletoth and Tefillin for next to nothing. Recently hundreds of starving Jewish workmen attacked the shops in the bread market and plundered them. At the judicial investigation the shopkeepers, moved by the despair of the poor Jews, declared that they had themselves given the bread to the people. Of the 11,623 artisans in Vienna, three-fourths are Jews, and they are practically starving.—*The Jewish World.*

September 26th is the anniversary of an event in the history of the Jews that owes its origin to the genius of Napoleon I. In 1806, the Emperor invited representative Jews of France and Italy to meet in Paris. This assembly is known as the Sanhedrin. Like the old Sanhedrin, at Jerusalem, the Paris gathering was composed of 71 members who were either Rabbis or laymen. The work was to give a formal guarantee on behalf of the Jews in the French Empire that they were able from their religious standpoint to discharge adequately all the duties to the State, that the obligation of citizenship involved. The Sanhedrin ratified twelve laws defining the civil status of the Jews, which had been previously codified by an Imperial Commission of their co-religionists who had to satisfy Napoleon that the charges of the anti-Semites were unfounded. In this they and the Sanhedrin succeeded.—*The Jewish World.*

Emile Zola

The unexpected death of Emile Zola has evoked innumerable expressions of regret. The boldness of his defense of Dreyfus, the sincere devotion to the cause, once setting out to assist the agitation, and his sterling honesty, all combine to honor his memory. His works were long tabooed from respectable libraries. His name was always synonymous with "French" literature. All this has been forgotten in the universal admiration of his famous *J'accuse* letter. The American public knows little of the losses he met because of his unpopular act, which brought the disapproval of his French readers. It was said in this city recently, by the editor of *L'Aurore*, that all connected with the letter were made to suffer for it. Zola never regretted his step, but like the great man he was, followed up his letter with indomitable, persistent agitation until the unfortunate officer gained his freedom. As a man of letters, opinions may differ. As a lover of justice, he stands out as one of the shining examples.—*The American Hebrew.*

PRAYER AND PRAISE

PRAYER UNION FOR THE WORLD

Sunday—Pray for China, Japan and Eastern Asia.

Monday—Pray for India and Western Asia.

Tuesday—Pray for Africa and Mohammedan lands.

Wednesday—Pray for the Islands of the Sea.

Thursday—Pray for North and South America.

Friday—Pray for Roman and Eastern Churches.

Saturday—Pray for Israel and Palestine.

The concert hour is 12 to 1, daily.

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Salvation

Pray for:—
Conversion of aged lady; a wife saved, sanctified and healed; a son with a wild, roving disposition, saved, helped financially, eyes healed; two young persons saved; also a wife; a sister desires prayer for loved one; salvation and sanctification for two sons; a husband who has deserted family and living life of shame; a backslidden husband to return to the Lord, his wife enabled to bear this heavy cross; conversion of a talented man wholly absorbed in business.

✽

Sanctification

The outpouring of the Holy Spirit during revival meetings held in little town in Oregon; forgiveness for a sister who feels she has grieved the Lord, that she may be guided in a matter that hurts and perplexes her; that one who has wounded another may confess her wrong; revival for a church in Coventryville; sister desirous of knowing God's will in a matter; one in deep sorrow, that through it she be drawn closer to the Lord.

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Healing

An aged sister whose health is poor; young girl suffering with kidney trouble, that she may be healed and know Him as an abiding Christ; healing of serious heart trouble, bronchial affection and catarrh of stomach, for a sister; a sister's eyes strengthened; earnest prayer for another suffering with cataracts on eyes; a son in office work whose eyes have become affected by close writing, another line of work opened up for him; healing of severe cold for little one; little girl with throat trouble; another paralyzed in legs; mother strengthened and filled with the Holy Spirit; healing for a dear invalid sister; also her father and mother strengthened physically; healing of catarrh, deafness and general debility for brother; an aged sister with sore leg; a sister whose eyes are very weak; son healed of kidney disease, catarrh of head and stomach; position opened for him near his home, success in business; another son helped financially and spiritually, a good wife sent him and that a

farm he is about to start may be successful; daughter restored to perfect health, a way opened for her to go to business school, helped spiritually and financially; young man healed of catarrh; another brother with consumption and catarrh.

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Temporal Aid

A sister in great sorrow; also another in great trouble, that she may be guided aright; a friend whose work has called him away from home, that his way may be opened for him to return home again; a young man who suffers from melancholia caused by the death of a dear one, that the love of Christ may fill his soul; for one in trouble, that she may find comfort and real happiness in Him; a good husband sent to a sister, that they may work together for God's glory; God's blessing on a little band of Christian Alliance people in Alabama, that they may increase in number; a husband enabled to pay mortgage on his place and meet his debts, helped in taking care of his family, restoration to health; his wife helped spiritually, physically and financially.

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Once upon a time there was a man walking in the highway, and he fell down. No doubt it was partly his own carelessness. He, however, insisted that it was an accident. But the trouble was, that when he was down he stayed there and spent all his time in telling everybody who would listen how it happened. Some shook their heads doubtfully, and that made him angry. Some sympathized with him, and that made him sad. At last there came a simple man who asked, "How long have you been here?" It was ten, twelve, fifteen years or more. The simple man shook his head: "I am very, very sorry."

"Yes," said he who was down, "it is a terrible thing to tumble down."

"That may be," said the simple man, "but there's one thing a thousand times worse."

"What is that?"

"Why, not getting up again."—Mark Guy Pearce.

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INDIAN TRIBES OF VENEZUELA

(CONTINUED FROM PAGE 42.)

which strychnine belongs, and some drops of strychnine and shiny. Its color is blackish and shiny. It is much used by the Indians. It seems that the Otomacos Indians, cited in the accounts of Humboldt, were accustomed to wet the nail of the index finger in this substance and communicate the poison with one movement of the hand. I have heard it said that the antidote for this poison is salt applied immediately to the wound.

My friends, the fields are open in these regions, the ways are prepared, Christ is on our side, and we ought not to fear.

A NATIVE TEACHER OF CHILI

(CONTINUED FROM PAGE 42.)

salvation and went called to preach it to us and didst it not."

I had no rest or peace, and could not work or sleep. Day and night I heard the same words of the Spirit. "Today my comrades could talk and amuse themselves with music and in other ways, but I could do nothing other than go in my room to pray, tears flowing from my eyes, and to hearken to the voice of God which called me constantly until I conquered myself and exclaimed, "Not my will, O Lord, but Thine be done." I returned to the South and took "the shield of faith," the "helmet of salvation," and "the sword of the Spirit," as the Apostle says, and did go to the battle to fight for Christ. Now I am some months alone in Rio Bisená (notwithstanding, I am not alone, for the Lord accompanies me through all temptations and persecutions of the Roman Catholics); I had also three discussions with a priest about the Bible, the confession, and about the mass and high mass. The meetings are very well attended; praise the Lord! but the devil is very crafty, and his servants are carrying dead mice and other things I will not name, to cast in our room where we are congregated. Pray for these souls. Oh! how great is the harvest field, and how few are the workers! How many Christians are in their homes eating, drinking, having an agreeable life, and doing nothing for the salvation of so many souls! O Lord, come and touch the hearts of men, that they may rise up and pull their brethren from the abyss! I cannot believe that one who seeks not the happiness of others, can be happy himself. Please pray for me (I need the prayer of saints), that the Lord may use me, the unworthy, to His own glory and service, and that He may manifest in my weakness His power. Of my bodily needs I will not write because Brother Weiss did it, and my heavenly Father knows it all. We need more helpers to take this country, and all this continent for Christ.

MISSIONARY HOME

690 Eighth Ave., New York

Mr. and Mrs. Francis Bell in charge. For missionaries and others who desire a reasonable and comfortable place of entertainment.

CHRISTIAN ALLIANCE HOUSE

250 West 44th Street, New York.

This House is open as a Christian Home and Family Hotel for the entertainment of persons and families visiting the city; also a permanent home for those requiring such a residence. There are about 100 rooms, comfortably furnished with steam heat, good dining room service and every reasonable comfort and convenience. The location of the house is most central, near the Grand Central Station, between Broadway and Eighth Avenue, with free access to all parts of the city. The rates of board are quite moderate, from \$1.25 a day up, according to rooms occupied.

MEETINGS OF THE CHRISTIAN AND MISSIONARY ALLIANCE

PENNSYLVANIA

Altoona: Gospel Mission, 10 st and 31 ave, S 10.30. Alliance Hall, Home, 723 Chestnut ave, S, W and 31 ave, Union Chapel, W Chestnut av, T and Theres Allentown: Cottage meetings, T eve
 Allentown: Alliance Hall, Hartford st, S aft, M, W and F eve
 Allentown: Union Chapel, 31 ave, T and Theres
 Beaver Falls: Gospel Hall, S 3, Th eve
 Beaver Falls: Alliance Room, No. 1 Chautauqua Pl, S 3, W aft, T and Theres
 Beaver Falls: McCabe's Hall, F 7.30
 Mt. Jewett: Theres Alliance Hall, Th eve
 Buena Vista: Alliance Hall, Th eve
 Butler: Alliance Tabernacle, S 3 and eve, T and F eve
 Coalport: Gospel Tabernacle, S and W
 Uabville: Sab
 Ginter: Sab
 Beccaria: S 3 and Th eve
 Calmar: Mission Hall, S 3, T 7.30
 Covington: Rev. W. W. Robinson, F eve
 Chambersburg: Mies, Sa eve
 Clarks Green: Res. Mr. J. Johnson, S aft
 Edinboro: Mrs. Chas. Culbertson, S eve
 Gaston Hall, S 11
 Finlerville: W and Sa eve
 Hackitt: F eve
 Franklin: First Ward Chapel, S 7.30, Th eve
 Gelatt: Tabernacle, S 11.30, W and F eve
 Gibson: S 3.30, Th 2.30
 Gravity: Res. C. A. Master, Sa eve
 Green Grove: S 10.30
 Golden Hill: S morn and Th eve
 Harrisburg: Free Baptist, Sa eve and State st, S eve and Th eve
 Harbor Creek: 2nd Th each mo
 Lancaster: Gospel Tabernacle S and F eve
 Lancaster: 303 N. Linn st, S eve, eve, Girls' Bible Class, res cor Walnut st and Lancaster ave, Th eve, res 355 W Chestnut st, Sa eve
 McDonald: S 2.30, T and Th eve, F 2.15
 Oakdale: S 2.30, T aft, W and F eve
 Midway: M eve
 New Castle: Headquarters cor Jefferson and South sts, S 3 and 7.30, Th 2.30 and 7.30, S
 McCleary Ave: Mission: S 10.30 and 7.30, W 3
 Mahonington: M eve
 Elwood City: M eve
 Sharon: 122 Wallis ave, F eve
 Oil City: S 3.30, Th 2.30
 Front st, S 3, T and Th eve
 Pittsburgh Branch No 1: 947 Penn ave, M, Th and Sa, 7.45, Th 2.30
 East End Mission: Smith's Hall, cor S Highland and Center aves, S 4, F 7.45
 Homestead Mission: 2256 Sixth ave, S 3.30 and 7.45, T and F 7.45
 South Side Mission: cor Sarah and 22d sts, S 3.30, T 7.45
 Theres Alliance Hall, F 7.45
 Valence: Alliance Chapel, S 10.30, 7.45
 Gibson: Gibson's Hall, S 4
 McKeesport: cor Stewart and Cherry sts, T 7.45
 Pittsburgh Branch No 2 (Colored): Alliance Chapel, Fulton ave, Center ave, S 2.30 and 7.30, T and Th eve
 East End, Pittsburgh: Euclid East, M. E. Church, Th eve
 Pittston: Alliance Hall, Th eve
 Philadelphia: 560 N 20th st, S and T 3, Robinson's Hall, Th eve and Germantown ave, M eve
 Camden: 635 York st, Th eve
 Reading: Gospel Tabernacle, 10th and Franklin sts, S 10.30 and 7.30, Th eve
 Sayre: 127 E 2d st, Th eve
 Scranton: Tabernacle, Jefferson ave and Delaware st, eve, 607 Market st, M eve
 South Fork: Alliance Chapel, S and T eve

Stroudsburg: res Mr Everett, Th aft
 Susquehanna: res. W. Eve, Th aft
 Thompson: 1st T each month 2
 Towanda: res. T. D. Johnson 3
 Towanda: 1st, F eve
 Tyrone: Stewart Bldg, M and S eve
 Turck Creek: Kidd's Hall, S 3 and 7.30, Th eve
 Union: Grace ch, 3d W ave
 Glad: Run: F eve
 Washington: Mission Hall, 74 W 1st, T, Th, Sa eves, S 10.30 and 3
 Williamsport: City Mission, 617 S 1st, S 10.30 and 7.30 and Th eve

DELAWARE

Wilmington: Alliance Hall, T and 7.45, Th eve
 Marshallton: res Mrs. W. Burdette, F, Th, Sa eves, S
 Elsmere: res A. R. Collins, W eve
 Rockford: 59 Ivy Road, T eve
 MARYLAND
 Baltimore: City Mission, 1210 Baltimore st, S 3, Th eve, 1802 N Caroline st, F eve
 Cambridge: Adams, T 7.30, S 3, T and F eve
 NEW YORK

Albany: No. 1 Columbia Pl, M, 3.30
 Astoria, L. I.: 116 Fulton ave, S 3 and 7.30, Th eve
 Binghamton: Alliance Hall, 173 Washington st, S aft and Th eve
 Buffalo: 1st, J. D. Burgess, Supt., 21 Winding Way
 Brooklyn: 498 N. 2nd st, S, T, and 7.30, M, W and F eves
 Buffalo: 122 Meerside ave, S 10, 2.30 and 7.30, M, W and F eves
 Buffalo: 995 E Eagle st, S 3.30, and 649 Elliott st, M and Th 8
 Buffalo: 141 W. 1st, Reshous
 Corning: Alliance Hall, cor Bridge and Putney sts, North 141 W. 1st, T 7.30, T 7.30
 Elmira: R.R.Y.M.C.A. Hall, cor R ave and Church st, T 7.30, Res. J. Hudson Ballard, Supt., 606 Pleasant st
 Iliou: res F eve
 Ithaca: res. Adams Rev. B. A. Thoma, Corning, N. Y.
 Leathershire: G. A. R. Hall, Broad st, S aft and T eve
 Moscow: R.R.Y.M.C.A. Hall, M eve
 New York: Chapel, 250 W 44th st, daily
 Newark, 692 Eighth ave, T, S
 New York Mills: res Mr. B. Ed, New York, 11th st, W eve
 Oneida: res Mr. Jas. A. Lee, M eve, Supt., Rev. A. E. Thompson, Kenwood, Madison Co., New York
 Odesa: monthly in Wesleyan M. E. Church, J. Hudson Ballard, Elmira, N. Y.
 Ossining: Th aft
 Owego: monthly, W.C.T.U. Hall, Rev. J. Hudson Ballard, 114 Walling Place
 Potter: At home of Mrs. A. J. Talbot, S 10.30
 Presiding officer: S. A. Furman
 Richmond Springs: res Mrs. Ackerman, Division st, S 3
 Syracuse: res. W. E. Thompson, Onondaga st, Sa 3 and S 3
 Rev. J. E. Jaderquist, Supt., 114 Walling Place
 Troy: Fourfold Gospel Chapel, 3337 6th ave, S 10.30, 3d ave, S aft and 2.30, M, Th and F eves, Miss M. S. C. Musgrove, 3337 6th ave
 Utica: 122 John st, W aft, Mrs. P. Kellogg
 Waverly: Gospel Mission Hall, 1st and W 2d, S 3, Mrs. F. M. Hitchell, 462 Penn ave, or J. Hudson Ballard, Elmira
 Windsor: Rink, W and F eves and aft
 Wellville: Monthly, res M. M. Rockwell
 NEW JERSEY
 Ashbury Park: Mikado Building, 313 Cookman ave, S 3.30, Th eve
 New Brunswick: People's Mis-

sion, Nelson st, W 3
 Butler: First Bap. Ch, Th eve
 NEW ENGLAND DISTRICT
 MASSACHUSETTS
 Boston: Blue Room, Tremont Temple, T, D. Johnson 3
 Brockton: Joslyn Bldg, W 2.30
 Hyde Park: Association Hall, W eve
 Malden: Standwood Hall, Pleasant st, T eve, 3d W ave
 Worcester: U. V. L. Hall, 531 Main st, T, Th, Sa eves, S 10.30 and 3
 CONNECTICUT
 Bridgeport: Berean Fourfold Gospel Church, 58 E Main st, S 1, T, S 3, W eve
 Waterbury: Christian Alliance Hall, 76 Bank st, Th and S eve

MAINE

Bangor: 121 Main st, Th eve
 Hiddesford: M eve
 Old Orchard: Willard Hall, Th eve
 Portland: Vaughn St. Church, cor Vaughn and West sts, S 3 and 7.30, S 3, Th eve
 CENTRAL DISTRICT

OHIO

Akron: S 2.15 and 7.15, W 7.30, 229 E Exchange st
 Cincinnati: Beatty Rescoe Mission, 335 E George st, S 2.30
 Cincinnati: El-Shaddai Chapel, 785 Wilson ave, S 2.30, F 7.30
 Columbus: 694 Mt. Vernon ave, S 2.30, Th 7.30
 Dayton: Room No. 2, Central Block, cor Pitt and Jefferson sts, S 2.30, T 7.30
 Findlay: Cong. Church, S 2.30, F 7.30
 Lima: Alliance Hall, S 2.30
 Bowling Green: Alliance Hall, Main st
 Swanton: S and T 7.30
 Toledo: Alliance Chapel, 611 Washington st, W and F eves, S aft, S 3, prior service 4
 Youngstown: M. P. Church, 2.30, S 2

VIRGINIA

Richmond: Union Gospel Mission, 1 N. 7th st, daily prayer meeting, 12 noon except S, F and S 3.30
 Roanoke: 29 Salem ave, S.E., every night except W and S

PACIFIC COAST DISTRICT

CALIFORNIA
 Los Angeles: Gospel Hall, 438 S. Spring st, T 7.30
 Los Angeles: 3200 S Main st, T 2
 Central and Vernon aves, S 3
 Oakland: Synodical Bldg, 501 13th st, W 2.30
 Pasadena: 104 W Colorado st, S 2
 Riverside: cor 9th and Park ave, W eve
 San Bernardino: 1st M of mo, res Rev. Mr. Snooks, 638 5th ave, aft, Peniel Mission, eve
 San Diego: 1121 6th st, S 3
 San Jose: Comb. Pres. Ch, S Third st, Th 2.30, all-day missionary meeting, first Th in month
 Santa Ana: Gospel Mission, Th 2.30
 Santa Barbara: Faith Mission, F 2.30
 Santa Monica: Chinese Mission, Railroad ave near 4th st, T 2.30
 Santa Rosa: Holiness Ch, first S of each month, 2.30
 WASHINGTON
 Crescent: Chapel, W 1.30
 Seattle: 3d ave and Madison ave, S and Th 2.30
 Spokane: Pentecostal Mission, S 2.30
 Tacoma: 11th st and Yakama ave, F 2.30
 Whatcom: Various houses, S 2.30
 Portland: Berrers Mission, 2d and Jefferson ave, F 2.30
 OREGON
 Albany: W. C. T. U. Hall, S 3
 Oregon City: res Mrs. Wilkinson
 Portland: W. C. T. U. Hall, F 2.30
 NORTHWESTERN DISTRICT

ILLINOIS

Chicago: Central meeting, Willard Hall, Women's Temple, La Salle and Monroe sts, every Th 12 to 4
 Peoria: Bethel Baptist Church, 724 st and Champian ave, 4
 3013 Houston ave, Ch Obica 8, T 7.45

Beulah Home, 393 N Clark st, F 7.45
 5311 Washington ave, Hyde Park, W 7.45
 Room 400 Methodist Book Concern, 37 Washington st, S 10.30 to 12, special prayer service for Israel
 Murphysboro: res Mrs. Eva Wilkinson, cor 11th st

MINNESOTA

Mnneapolis: 29 Wash. ave, S 3, Th 2.30, 3531 9th ave, S 2.30, 2907 Grand ave, S 2.30, 3420 4rd ave, S, F 3.30

WISCONSIN

Ames: S 3
 Sheboygan: F 7.45
 SOUTHEASTERN DISTRICT
 SOUTH CAROLINA
 Laurens: No. 1, Mrs. J. C. Clark's residence, S 4; No. 2, In Factory Church, S 4
 Harmony: Protestant Meth. Church, S 4
 NORTH CAROLINA
 Fayetteville: McKethen's Hall, T and F 3, S 3 and S 3
 Dun: Free Baptist Ch, S 4
 FLORIDA
 Orlando: Alliance Hall, Th 7.30, S 3
 Tampa: S A. Hall, Th 7.30, S 3.30
 Geneva: S 3.30
 GEORGIA
 Atlanta: 72 1-2 N Broad st, W 3.30
 SOUTHWESTERN DISTRICT
 TENNESSEE
 Chattanooga: Gospel Tabernacle
 Greenville: Alliance Hall
 Humboldt: Christian Alliance
 Fulton: F 2
 Jackson: res Mrs. J. R. Woolard, T eve
 Union City: Miss Harvey's res, F eve; Primitive Bap. Ch, No. 1st st, S eve; Sunday school S aft, S 3, prior service 4
 LOUISIANA
 Jennings: res W. P. Carr, T eve

TEXAS

Fort Worth: Bap. Ch, Honey Grove, Th eve
 WESTERN DISTRICT
 COLORADO
 Denver: Th City Temple, 1521 Champa st, F 2.30
 Colorado Springs: F eve, First Baptist, S 2.30
 Cripple Creek: First Bap. Ch., F aft and 7.30
 Fort Collins: W 2.30
 Boone: Gospel Tabernacle, 2d and State sts
 KANSAS
 Wichita: Rev. C. C. Merry, S 3
 OKLAHOMA TERRITORY
 Norman: Ferguson Hall, S, Th, F

MIDDLE WEST DISTRICT

INDIANA
 Indianapolis: Gospel Tabernacle, cor Kent and Mass ave, M 3, F 2.30 and 7.30
 Anderson: Full Gospel Tabernacle, cor 13th and Main sts, T eve and S aft
 MICHIGAN
 Ann Arbor: Room 14 Savings Bank Bldg, S 3, T eve
 Battle Creek: German Evan. Ch, Adams Ave, M 3, S 3
 Grand Rapids: 35 Baxter st, Th Olivet: T eve
 Petosky: M. E. Ch parlors, T aft
 Port Huron: 1329. 612 Michigan st, KENTUCKY
 St. Louis: S 3

CANADIAN DISTRICT

Toronto: Bethany Chapel, University and Christs Church, Sa and F, W 3 and 7, Bethany Home, 11 Gloucester st, M 3
 Petersburg: Bethany Tabernacle, George st
 Hamilton: F. M. C. A. Bldg, 17 Main st, W 3, every W at 3
 Hopedale: Bethany Ch, S 8
 London: Somerset Hall, M 3
 M Monday, T Tuesday, W Wednesday, Th Thursday, Friday, Sa Saturday, S Sunday

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